

Vault
B30K 3REA
M205.1
L 3645
v. 1
no. 5-7
1854

THE LATTER-DAY SAINTS' MILLENNIAL STAR

AND

Monthly Visitor,

Behold, the Bridegroom cometh;
Go ye out to meet Him.—Mat. 25—6.

VOL. I.—No. V.] SEPTEMBER, 1854. [PRICE 1 ANNA.

To the Inhabitants of Madras.

Shall a trumpet be blown in the City, and the people not be afraid? Shall there be evil in a City. And the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his Servants the Prophets.

The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy.

To all that fear the Lord we would now direct your attention to the word of the Lord, which is verily being fulfilled in this our day.

"The mighty God even the Lord hath spoken and called the Earth from the rising of the sun unto the going down thereof;" Psl. 50. 1st verse.

It is our lot to live in the day when these sacred truths are being fulfilled. A day in which, the anger of the Almighty is kindled against the inhabitants of the earth, because of their wickedness and abominations. And in his everlasting mercies he hath condescended to reveal himself unto his servants the prophets, and revealed his secrets, agreeable to his uni-

form dealings with the children of men, for whenever he had a work to perform; it is an established Law in the economy of God, to use man as an instrument, to carry out his decrees and purposes, and whenever he threatened to destroy a city or nation, he called upon his servants the prophets to carry out his purposes, and, as this is a Uniform Rule in the holy Scriptures; we with a double assurance knowing that God has spoken unto his servant the prophet Joseph Smith, we would now raise our feeble voice, in testimony of what the Lord hath set his hand to accomplish among the nations of the earth.

But as this generation, deny prophets, and apostles—there was not a church upon the face of the earth, that believed in the faith of the Ancient Saints, namely, of having inspired, Prophets to declare unto them, "thus saith the Lord;" consequently, never could expect a visit from him, when they all, not only declare that he will no more visit man but, have denied his Divine Attributes; and turned away from the true

God of Israel, and since the days of the Apostles we have been left without a Prophet to declare the will of the Lord, to the people. Since that time according to the testimony of all Christendom, they have been without this living Oracle, or the mind and will of the Lord, on any subject; for they declare that he has not spoken to man for the last seventeen centuries, and have been living without hope and without God in the world; but what saith the Prophet "The priests' lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts." (Malachi ii. 7 ver.) I am thankful to our Heavenly Father for light and truth and his holy will, which, in his abundant mercies has revealed through his Prophet Joseph Smith, called by his own voice, as was Moses to declare the will of the Lord unto this generation, and to point out the narrow way to Eternal Life; saying here is the way walk ye in it.

It is common among all Christians to pray "thy kingdom come, thy will be done upon earth, as it is done in Heaven." Now unto such as pray for these blessings, God has sent an answer to your prayers, for he has now set up his kingdom upon the earth, no more to be thrown down for ever; and all that desire to do the Lord's will, we will now declare it unto you, as it is now declared by the voice of the Lord, that all men every where must repent of their sins, and cease to do evil, and from henceforth learn to do good, cease to speak evil one of another, and seek to lay aside all envy and strife, cease to be high-minded, and become as little children, or you can in no case enter into the kingdom of God, now organised upon the earth. Feed the hungry, clothe the naked, have mercy and compassion one to another, cease to speak evil of the heavenly message now sent unto you, and from all manner of wickedness committed in secret places, separate yourselves from a corrupt and hireling priesthood, who make mer-

chandize of the souls of men; and come and hear the word of the Lord, without money or price, apply your hearts to the word of the Lord, for which you pretend to have so much reverence, for it testifies of these things, ask God in the name of Jesus to enlighten your minds, call upon his name with mighty faith and prayer, and humble yourselves to the earth that peradventure the Lord may have mercy upon you as upon Nineveh; deny no longer the power of God, have mercy upon the perishing widows and orphans whose cries ascend daily to the ears of the Lord of Sabaoth, for "if a brother or sister come unto you hungry and naked," and ye say unto them depart in peace, notwithstanding you give not unto them the things that are needful, what doth it profit you, for this is true religion before God, and the Father to visit the fatherless, and widow in their affliction." James 1. 27. "And if any one seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Open up your halls and places of worship and we will declare more fully the word of the Lord unto you, and seek to redeem yourselves from the much evil you have spoken, and published against an innocent and amiable, people, and all that have hitherto lavished their time and means, in propagating wicked and false; misrepresentations, against the work of the Lord, repent of this great evil, in time, and be as zealous to publish the word of the Lord, and devote all your energies and abilities that God has given you, and no longer abuse them, but like unto the Apostle Paul, with a determined and fixed resolution to serve God with all your might, minds, and strength, and bring forth fruits meet for repentance; and when you have done all these things, then, you will have done the mind and will of the Lord, and not until then, for it is vain to cry "Lord Lord, and keep not his commandments," for ye shall not live by bread alone, but by every word which proceeds from the mouth of God, for he will reveal

"line upon line, precept upon precept, here a little and there a little." Learn of Jesus, for he was meek and lowly and contrite in heart, follow him down to the waters of baptism, and be immersed for the remission of your sins, and fulfill that act of righteousness, for no man can enter the Kingdom of heaven, except he be born of water and of the spirit, and receive the laying on of hands, for the Gift of the Holy Ghost, from the servants of the Lord legally appointed to administer unto you, "for the promise it is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call." The Lord is now calling upon "all the inhabitants of the world," and dwellers on the earth, to see "when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye; for so the Lord said unto me, I will take my rest, and I will consider in my dwelling place, like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together, unto the fowls of the mountains, and to the beasts of the earth, and the fowls shall summer upon them and all the beasts of the earth, shall winter upon them." Isaiah xviii. 3.

This address is unto all people, when he lifteth up an ensign, and when he bloweth a trumpet to see and hear, and "he that hath ears to hear let him hear." For the ensign of truth, and the fulness of the gospel is now raised on the tops of the mountains, on the land shadowing with wings beyond the rivers of Ethiopia, and all nations are flowing unto it, fulfilling the words of the Prophet Isaiah 2 Ch. 1 ver. That is the place where the ambassadors of the Lord are to go forth with these glad tidings unto all nations, calling upon the people to arouse themselves from the slumber of ages, and go up to the

mountain of the Lord, "for he will teach us of his ways, and we will walk in his paths, for the law shall go forth out of Zion and the word of the Lord from Jerusalem."

The harvest, here spoken of, is the end of the earth or ungodly, the sour grapes are the wicked, and the Lord will destroy them by the sword, for the Lord hath a controversy with the nations, he will plead with all flesh; and give them that are wicked to the sword. "Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day, from one end of the earth, even unto the other end of the earth: they shall not be lamented, Neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25. 31. The day of decision is at hand when all men must choose whom they will serve, for none can stand neuter but must take a part on one side or the other, for the wicked must be removed from the Earth to make room for the righteous to dwell, and they shall inherit it after the wicked are cut off. Ps. 37. 22d, the kingdom spoken of by Daniel the Prophet, is now set up, which shall never be destroyed: "and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms and it shall stand for ever;" Daniel 2. 44, and in order that all men may become Legal citizens of this kingdom, the Lord is now sending forth his fishers and hunters to gather up his people, and teach them, the Laws pertaining unto it, that all may enter in by the door otherwise they will be counted, as thieves, and robbers, the Lord will not accept of a people in their divided condition, for he is not the author of confusion but of peace, and now is the time the accepted time, for all men to form an allegiance with God, for no alien can enter without taking the oath of allegiance and that too administered by him that is duly commissioned by God, as

was Aron. Heb. 5. 4. on conditions of sincere repentance, and baptism, &c.; all that reject these conditions, will be cast out; these are the unwise Virgins that shall come and knock after the door is closed, "saying Lord open to us, but he will answer and say unto them; Verily I know you not," "watch therefore, for ye know neither the day, nor the hour." Though the day or the hour is not known to man, we are fully informed, of the generation; in Mat. 24 & 21, we read, "for then shall be great tribulation." Such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be cut short in Righteousness, there should no flesh be saved, but "for the elect sake those days shall be shortened," in the 32d verse we are exhorted to read a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh, so likewise when ye shall see all these things, know that it is near even at your doors, verily I say unto you this generation shall not pass, till all these things be fulfilled: we are to understand from this when we hear of wars and rumours of wars, nation rising against nation, and kingdom against kingdom; famines, pestilences, Earthquake, men's hearts failing them, for fear when famine is within and foe without. Emperors, Kings, Potentates, are beginning to feel the chastising hand of the Almighty, for their arrogance and usurpation; but what shall the people do to escape all these things? they must learn in the first place that there is a God in Heaven, that revealeth secrets, that setteth up kings, and pulleth down, and turns and overturns, and will not cease until every Tyrant is dethroned; and all man made Governments cease from of the Earth, and nothing but that universal kingdom, spoken of by Daniel the Prophet will roll until it fills the whole Earth, and he reigns whose Right it is to reign. All these are the beginning of sorrows, and if all these things be only the beginning of sorrow, what shall the end of those be

that obey not the Gospel which shall be preached in all the world for a witness, and then shall the end come. Some may enquire, but what generation is that which is spoken of, read from the first to the 32d verses, where the parable is introduced to show the end of the world; having explained in the first part of the Chapter, told what should befall Jerusalem, which has come to pass literally, as our Saviour predicted; the next were the signs of his coming and the end of the world. "Now when ye see all these things coming to pass, know ye, the time is at hand, even at the very doors." Now these signs, are subsequent to the destruction of Jerusalem, consequently, it is not that generation in which they the Apostles lived, for if it had reference unto that generation the end would have come; "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken;" after much tribulation, we are told the sun is to be darkened, and the moon turned into blood "then shall appear the sign of the coming of the son of man, in Heaven then shall all the tribes of the Earth mourn. And they shall see the son of man coming in the clouds of heaven with power and great glory," these things are all to transpire immediately before his 2nd advent, and this generation, in which, all these things shall come to pass, shall not pass away, until every jot & title be fulfilled. So he that "readeth let him understand," in Colossians I & 23 we read "be not moved away from the Gospel which ye have heard, and which was preached to every creature which is under Heaven whereof, I Paul am made a minister," tho' it was preached in all the world at that time, the end did not come. The reason why? is this Gospel of the kingdom so termed shall first be preached unto all nations had no reference only; to that generation in which, all these things should be fulfilled: but John the Revelater informs us in the 4 Ch,

& 1 verse, after this I looked and behold a door was opened in heaven ; and the first voice which I heard was as if it were a trumpet talking with me ; which said come up hither, and I will show the things which must be hereafter." Now as John survived all the rest of the Apostles ; he had things shown to him in the future, and among the many marvelous wonders which rolled before him in their Majesty, and Power ; in the 14th ch. & 6th verse he says "and I saw another angel flying through the midst of Heaven, having the Everlasting Gospel, to preach to them that dwell on the Earth : saying fear God and give glory to him, for the hour of his Judgments is come." Agreeing precisely with the words of our Saviour, "and this gospel of the kingdom shall be first preached unto all nations and then, the end shall come." John says the hour of his judgments is come ; this is all subsequent to our Saviour and the Apostle Paul so it is plain to every candid person, that they were both speaking of the same event. I mean the Saviour, and John. Having reduced it down to the generation in which we live, we will leave it in the hands of God. The Apostle Paul in his first Epistle to the Thes. 5 Ch, and 1 verse he having a knowledge of what should transpire, after his departure, and is as follows, "of the times and season, brethren ye have no need that I write unto you for yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say peace and safety ; then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape, but ye brethren are not in darkness, that that day should overtake you as a thief, ye are the children of the light, and the children of the day we are not of the night, nor of darkness ; Therefore, let us not sleep, as do others but let us watch and be sober, for they that sleep, sleep in the night ; and they that be drunken are drunken in the night ;" we learn from this that it is to the wicked only, or to the unwise

Virgins, unto which he will come as a thief, for the people of God are alive to the latter day work, which is evident from the following passage.

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done ; they shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea, wherefore glorify ye the Lord in the fierce. Even the name of the Lord God of Israel in the isle of the sea. Isaiah 24 & 13 vers "From the uttermost parts of the earth have we heard songs even glory to the righteous." While the wicked are calling "for the rocks and hills to fall on them to hide them from the face of him that sitteth upon the throne." The saints will be joyful in glory, "let them sing aloud upon their beds, let the high praises of God be in their mouths, and a two-edged sword in their hand, ps. 100. 49 and 5th verse, what a contrast between the righteous and the wicked ! the righteous will be overjoyed ;" and it shall be said at that day, this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad and rejoice in his salvation Isaiah 25th, 9th. Oh ye that are asleep, awake awake, from your awful slumbers, arouse yourselves from your lethargy ; no longer deny the gift and power of God, for he is the same yesterday to day, and for ever ; neither is his arm shortened that he cannot save ! apply your hearts to prayer, and "follow after charity and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14. chap, and first verse, read the 12 and 13 chapters and learn the gospel that the Apostle Paul taught, which says "though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed," now all ye that deny the revelations of God and the ministration of angel's dreams, visions and all the gifts of the gospel, taught by our Saviour and his Apostles ; repent

speedily of this great evil, lest the curse of Paul rest upon you. "Behold the Lord maketh the earth empty and maketh it waste and turneth it upside down, and scattereth abroad the inhabitants thereof, and it shall be as with the people, So with the priests; as with the servant, so with his master, as with the maid, so with her mistress, as with the buyer, so with the seller, as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him, the land shall be utterly emptied and utterly spoiled; for the Lord hath spoken it. The earth mourneth and fadeth away the haughty people of the earth do languish the earth also is defiled under the inhabitants thereof; because they have transgressed the Laws, changed the ordinance, broken the everlasting covenant, therefore hath the cursed devoured the earth and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left," Isaiah 24. And all this because they have "transgressed the Gospel of Christ, changed the ordinances" &c. &c. high and low, rich and poor; are involved in this great calamity "and it shall come to pass in that day, that the Lord shall punish the Hosts of the high ones that are on high, and the kings of the earth that are upon the earth, and they shall be gathered together as prisoners into the pit, and shall be shut up in the prison and after many days, shall they be visited," who then will not humble themselves and receive the message now sent unto them! for God will do "nothing but he revealeth his secret, to his servants the prophets." Jeremiah in speaking of the same event, says in 30th chap. and 24th verse "the fierce anger of the Lord shall not return unto him until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." Again it is written that "all who shall call upon the name of the Lord shall be saved, for in Mount Zion and in Jerusalem there shall be deliverance, as the Lord hath

said" Joel 2 chap. 32. Again we hear another voice from Heaven "saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached to heaven, and God hath remembered her iniquities." This with the Testimony of the Prophet Joseph Smith, together with continued revelation, is a ten fold evidence unto us that this is the last Eleventh Hour, then cometh the recompence; but know ye, that these things are true and faithful, for I know of a surety that the Lord has spoken from the heavens unto his servants the prophets, to proclaim these things to all people, that none may be left without excuse, and all that trifle with this message trample the things of God under their feet.

EDITOR.

(To be continued.)

Faith.

AN EXTRACT FROM THE SEER.

Edited by ORSON PRATT.

What is faith? This is a question often asked, and often answered in many different ways. We shall not attempt to give the different views of people upon this principle, but only to clearly define our own. Faith is simply the belief, the confidence, or the assent of the mind in relation to any subject, or proposition, or thing, whether true or false, which it supposes to be true. Faith is the result of evidence. True evidence, when believed, produces true faith: false evidence, when believed, produces false faith. Neither a true nor false faith could exist without evidence. A child, seeing others walk, and accordingly makes the exertion, and succeeds in taking a few steps. Now he would never have made the exertion without having some faith that it was possible; this faith in the child's mind is the result of evidence. A man, seeing others swim in water, believes, on this evidence, and other circumstances, that it is possible for himself to perform the same act. He makes the attempt because of his faith. Truthful parents relate many facts and incidents to

their little children, who, having a degree of faith in their words, follow their directions, and demonstrate by actual experience that those words are verily true. These frequent demonstrations beget almost unlimited confidence in what their parents tell them. Their words are considered sufficient evidence on almost any subject. These same parents, being, in some things, deceived themselves, teach their errors to their children; the children, having proved in every preceding instance that their words were true, receive their evidence in relation to what is false. The result is a false faith, founded upon false evidence, which they sincerely suppose to be true. The faith of the heathen in their idolatrous gods is the result of false evidence; and their faith is weak or strong just in proportion to the apparent weakness or strength of the evidence. The Faith of the Roman Catholics, that the Bible and tradition without any new revelation, are a sufficient rule of faith and practice, is just as much the result of a false traditional evidence, as the faith of the Protestants in regard to the Bible alone being sufficient. The faith of Christendom in their newly invented "*god, without body or parts,*" is just as much the result of false evidence, as the faith of the Hindoos in their gods of more ancient invention.

Before we can have faith in anything, we must first have evidence, for in all cases evidence precedes faith, and in searching after evidence we are exceedingly liable to be deceived. All the inhabitants of our globe were for many ages deceived in supposing that the earth had no diurnal rotation upon its axis: they believed that the apparent diurnal rotation of the heavenly bodies around the earth was real. This universal and long continued delusion was the result of receiving false evidence, handed down and rendered sacred by tradition. Among all the antediluvian world only eight persons had the true faith; all the rest perished with a false faith,

A false faith in regard to some things is far more dangerous than in others. To believe that the sun performs an annual revolution around the earth, though it is known to be false, is not attended with any very dangerous consequences; but to believe a divine message, sent from heaven, is false, is attended with consequences of the most fearful kind, involving the present and future happiness of the soul. So, likewise, to believe a religion, invented by uninspired men, to be of divine origin, is equally fatal in its consequences.

Faith most generally leads to works corresponding in nature with the belief. Faith in the heathen systems of mythology caused whole nations and generations to worship according to those systems. Faith in the corrupt systems of modern Christianity causes the nations of Europe and America to practise in accordance therewith. Faith in new revelations leads people to practise according to the requirements contained in them.

It is sometimes the case, however, that people practise contrary to their faith, being governed by some motive of a more powerful nature. A person may have a degree of faith in the Book of Mormon, yet, through fear of persecution, or some other cause, he may refuse obedience to its requirements. A farmer may believe that if he sows his fields, and cultivates them, they will yield an abundant harvest, but, through laziness, he neglects to act according to his faith, and therefore does not reap the reward. When faith, either true or false, is sufficiently powerful to lead to action, it produces effects accordingly. The faith of Paul that Jesus of Nazareth was an imposter led him to do many things against him: his faith, after seeing the light and hearing the voice from the heavens, led him to spend his life in advocating his doctrine. The faith of some led them to think that they were doing God service in killing the Apostles;

the faith of others made them willing to die for their testimony concerning Jesus. The murderers of the apostles, and the apostles themselves, both had faith and works; the one had false faith and wicked works; the other had true faith and righteous works. Faith alone will not save men; neither will faith and works save them, unless they are of the right kind. Indeed the faith and works of the greatest portion of mankind will be the very cause of their damnation. True faith and righteous works are essential to salvation; and without both of these no man ever was or ever can be saved.

Unless the true principles of salvation be revealed and established by sufficient evidence, there could be no true faith and works by which mankind could obtain salvation; for in the system of salvation, works follow faith, and faith follows evidence, and evidence accompanies the revealed truth. For instance, God reveals the great and sublime truths contained in the Book of Mormon. Next, He sends evidence sufficient to convince mankind of the divine authenticity of these truths. Thirdly, this evidence produces faith in the minds of those who candidly and carefully examine it. Fourthly, this faith will lead the honest to do the works required of them in that Book. And lastly, through the atonement of Christ these faith and works, combined together, will surely save them in the kingdom of God.

The evidence which God always gives to establish the divinity of His revelations, is sufficient to produce faith in the heart of every person living, who examines it in a proper manner. Hence every creature in all the world, who has come to years of understanding, and who has evidence placed within his reach, is condemned if he does not believe it. There are some who say that, if the evidence were sufficient, they would be compelled to believe; but this is not true,—the evidence may be sufficient, and yet they may refuse to examine it; or they may examine it with prejudiced

minds, or they may be careless in their examination, or they may refuse to examine it in the manner in which God has directed; or they may examine it with a determination not to embrace it, even though it be true; or they may be partial in weighing the evidence for, and apparently against it, with a most anxious desire and hope that they shall find it false. All these obstacles, and many others that might be named, prevent them from believing that which an honest, candid, unprejudiced, and prayerful mind would believe. Therefore it is not for the lack of evidence that they disbelieve, but it is their own evil hearts, and the darkness which they bring with them in their investigations. When God reveals a truth, as it is always accompanied with sufficient evidence, all people, because of their agency, can believe or disbelieve it, as they choose; and if they believe it, they can also obey or disobey it, as they choose: and herein is the condemnation of man, because they prefer unbelief to faith, and disobedience to obedience.

When the Apostles were commanded to go into all the world and preach the Gospel to every creature, they were informed that he who believed the Gospel, and was baptised, should be saved, and he who believed not, should be damned. To believe the Gospel, as the Apostles preached it, was not sufficient, but Jesus added the condition of baptism, clearly showing that their faith must be manifested by their works, otherwise it would be of no benefit to them. Jesus very well understood that the works necessary to salvation never would be performed without faith, which always precedes them; and as this faith was in their power to obtain through the evidence offered by the preaching of his Apostles, he determined to damn every creature in all the world that would not believe the message they taught.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

AND

Monthly Visitor.

Behold, the Bridegroom cometh;
Go ye out to meet Him.—Mat. 25—6.

VOL. I.—No. VI.]

OCTOBER, 1854.

[PRICE 1 ANNA.]

To the Inhabitants of Madras. (Continued from Page 38.)

A Revelation of the Lord unto his Prophet Joseph Smith, containing the mind and will of the Lord unto his Church; and to all the Inhabitants of the earth, extracted from the Book of Doctrine and Covenants.—Section I. page 87.

1. Harken, O ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea verily, I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated: and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples,

whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

2. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompence unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

3. Wherefore the voice of the Lord is unto the ends of the earth, that all

that will hear may hear : prepare ye, prepare ye for that which is to come, for the Lord is nigh ; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth ; and the arm of the Lord shall be revealed ; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people : for they have strayed from mine ordinances, and have broken mine everlasting covenant ; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon, the great, which shall fall :

4. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments ; and also gave commandments to others, that they should proclaim these things unto the world ; and all this that it might be fulfilled, which was written by the prophets : the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Saviour of the world ; that faith also might increase in the earth ; that mine everlasting covenant might be established ; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

5. Behold I am God and have spoken it : these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they

might come to understanding ; and inasmuch as they erred it might be made known : and inasmuch as they sought wisdom, they might be instructed ; and inasmuch as they sinned they might be chastened, that they might repent ; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time : and after having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate through the mercy of God, by the power of God, the book of Mormon : and also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living Church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually ; for I the Lord cannot look upon sin with the least degree of allowance : nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my spirit shall not always strive with man, saith the Lord of hosts.

6. And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known until all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion ; and also, the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

7. Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

8. What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: for behold, and lo, the Lord is God, and the spirit beareth record, and the record is true, and the truth abideth for ever and ever: Amen.

Section 14, p. 5. Harken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations. Ye saints arise and live: ye sinners stay and sleep until I shall call again: wherefore gird up your loins, lest he be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free; saying, prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: repent, and prepare for the great day of the Lord! yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come!

6. And again, the Lord shall utter his voice out of heaven, saying: Harken, O ye nations of the earth, and hear the words of that God who made you. O ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? how oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine

own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life and would have saved you with an everlasting salvation, but ye would not?

Behold the day has come when the cup of the wrath of mine indignation is full.

7. Behold, verily I say unto you, that these are the words of the Lord your God: wherefore, labour ye, labour ye in my vineyard for the last time: call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth: for the great Millennial, which I have spoken by the mouth of my servants, shall come; for satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth: and he that liveth in righteousness, shall be changed in the twinkling of an eye: and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire: and their end no man knoweth on earth, nor ever shall know until they come before me in judgment.

8. Harken ye to these words; behold I am Jesus Christ the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments: even so: Amen.

Solemn indeed are the above revelations, given through the Prophet of the most High God, unto the fallen inhabitants of the earth; in this the eve of time, the last eleventh hour; and the hour itself is now far spent; the dawning of that Great Millennium,

spoken of by all the Holy Prophets since the world began, is at hand. An Era that all the saints of former days have sang, and prophesied of, in the most thrilling and sublime, and Angelic tongue; in raptures of love, transported by the Holy Spirit into the third heavens, where they saw, and heard things unlawful to be uttered; too sacred to be had on the polluted tongue of mortals; things that the natural eye cannot see; nor the ear hear, that which the carnal man never understood; far beyond the comprehension of thrice fallen yes, fallen and ignoble man; once the companion of Angels. Things too precious to be written on paper, truths, everlasting truths; Thrones, kingdoms, principalities, powers and dominions. Only to be understood or comprehended by the Sons of God; not servants, for saith the Saviour a "servant knoweth not what his Lord doeth: but I have called you friends: for all things I have heard of my father I have made known unto you." John 15-15. These sacred treasures are conferred upon those who renew their relationship from being an alien to a Son: then O ye! that are strangers to the "covenant of promise," enlarge your hearts, to receive the truths now sent unto you; lay aside the vain tradition of your forefathers; and systems of their own making, broken cisterns that will hold no water; strange transcendent hopes, of which all the Saints were entirely ignorant, and had no conception of whatever.

A foundation of sand, wood, hay, and stubble, which will not stand the test of Scriptures for a moment, much less, when the "day cometh that shall burn as an oven, when every man's works shall be tried; for the day shall declare it that is now at your doors: say not within yourselves that you have no need of any more revelation; for saith the Lord, I am willing to make these things known unto you; O inhabitants of the earth, then give diligent heed to his word; for you can in no wise be saved; and

reject a message of such infinite importance now sent unto you; for to treat with contempt the word of the Lord, through his Apostles and Prophets; now called to administer in his Church; will call down the judgments of God without mixture, upon your own heads; for "saith the Lord I will not be mocked in these last days;" then where is your excuse? or what are your objections to such inestimable truths sent forth from the sacred archives of heaven? I can sincerely answer you have none whatever; but you have every inducement: for it is well authenticated upon the Scriptures of eternal truth, confirmed by the voice of Angels unto us in this our day; predicated upon the Rock of revelation, which is the only true guide. "Built upon the foundation of the Apostles and Prophets. Jesus Christ being the chief corner stone," Eph. 2-20. "And another foundation no man layeth," save, on his own responsibility: and we call upon you to look into these things, for they are true and faithful not one jot or tittle of the word of God will pass unfulfilled, come forward to the light that your deeds may be made manifest, and hear, and say God is true. "And when they shall say unto you seek unto them that have familiar spirits, and unto Wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8-19-20.

EDITOR.

(To be continued.)

FAITH.

AN EXTRACT FROM THE SEER.

Edited by ORSON PRATT.

(Continued from page 40.)

There are some who believe that faith alone, unaccompanied by works, is sufficient for justification, sanctification, and salvation. But what would it benefit a hungry man in a

field, who believes that in the house there is a table spread for him, with an abundance of food, if he make no exertion to approach the house and obtain the blessing? What profit would it be to a rich man who has faith in the words of Jesus, concerning the feeding of the hungry and the clothing of the naked, unless he have works corresponding to that faith? What blessing would be obtained by believing every word which Christ has spoken, unless we do them? It is not the person who merely believes in the sayings of Christ, that is justified, but it is he who shows his faith by obeying them. When Jesus speaks of believers, he has reference, most generally, to those whose faith has been sufficiently strong to lead them to obedience. It is to this kind of believers that he refers in the following passages: "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him is not condemned."

Jesus here refers to a class of believers who should fully prove their faith by their obedience. Such, and such alone, should be freed from condemnation—should pass from death unto life—should become the children of God by having a faith that would lead them to obey. All other believers are without justification—without hope—without everlasting life, and will be damned, the same as unbelievers, because they profess to believe on the words of the Son of God, but will not obey them.

Jesus says, "if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." As a man's love is manifested by his works, so is his faith.

John says that, "Whosoever be-

lieveth that Jesus is the Christ, is born of God." It is evident, from the whole Epistle in which these words are contained, that none were to be considered as really believing that Jesus was the Christ, only those who manifested it by keeping his commandments; for he further says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." And again, he says, "Every one that doeth righteousness is born of him." "Whosoever doeth not righteousness is not of God." "He that keepeth his commandments dwelleth in him, and he in him." "Every one that loveth is born of God, and knoweth God." "He that loveth not, knoweth not God; for God is love." "He that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because, as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us." "This is the love of God, that we keep his commandments; and his commandments are not grievous."

From all these passages it is easy to perceive that salvation depends upon our loving God; and that loving God is the keeping of his commandments; and the keeping of his commandments is the only sure evidence of our really believing that Jesus is the Christ. Let no persons, therefore, flatter or deceive themselves with the idea that they believe from their heart, that Jesus is the Christ, or that they are born of God; or that they have passed from death unto life, or that they love God, unless they are certain that they have kept his commandments and sayings. Millions are deceiving themselves with a false faith and with a false hope--

deluding themselves with the notion that they are born of God, when they have not attended even to the first commandments in relation to their adoption. All such will meet with a bitter disappointment.

The first effect of true faith is a sincere, true, and thorough repentance of all sins ; the second effect is an immersion in water for the remission of sins ; the third is the reception of the ordinance of the laying on of the hands for the Baptism of the Holy Ghost ; these are the first commandments in the Gospel. No man has a saving faith without attending to these three requirements. No person can be a believer in Christ, in the Scriptural sense of that term, without complying, in the strictest manner, with these commandments ; without receiving these, it will be in vain for him to pray for a forgiveness of sins, or for the baptism of the Spirit, or for salvation : and if he flatters himself that he loves God, or that he can obtain eternal life without obeying these first commandments, he is wofully deceived. Indeed, these are the introductory principles, and the only principles by which men and women can be born into the kingdom of Christ, and become his sons and daughters. After attending to these, there are other commandments for them to obey ; but if they undertake to obey the others first, they will find their endeavours unacceptable in the sight of God. For instance, God requires his sons and daughters to keep the Sabbath day holy ; but no man can keep the Sabbath holy, until he has attended to the first three commandments of the Gospel, after which he can keep the Sabbath according to the mind of God, but not before. There are many commandments which none but those who are born of God can keep. And for a man to undertake to keep them before attending to the first three, would be like a child's undertaking to read before it had learned the alphabet.

A faith, then, that brings remission of sins or justification to the sinner, is that which is connected with re-

pentance and baptism. Faith alone will not justify ; faith and repentance alone will not justify ; faith and baptism alone will not justify ; but faith, repentance, and baptism will justify and bring remission of sins through the blood of Christ. What does Paul mean, when he says, " Therefore being justified by faith we have peace with God through our Lord Jesus Christ ? " He means that faith is the starting point—the foundation and cause of our repentance and baptism which bring remission or justification ; and being the cause which leads to those results, it is not improper to impute justification to faith. What does that Scripture mean that says, " If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation ? " It means that real faith in the heart is that which leads to obedience ; for a man who does not obey, only has a degree of faith, and not a living faith in the heart which in all cases will lead to repentance, confession, baptism, laying on of hands, &c. All will admit that to believe with the heart leads to and includes repentance. Why not also admit that it includes every other commandment of the Gospel ? Because believing with the heart in the resurrection of Christ is the moving cause of obedience which brings salvation, it may well be said that salvation is the result of faith.

There has been much dispute among mankind in regard to justification. Some have supposed that we are justified by the blood of Christ by simple faith alone, without performing any works either of the law or Gospel. Others suppose that we are justified by the blood of Christ by simply adding repentance to our faith without any further works. Others contend that all mankind will be justified and saved through the blood of Christ, without either faith or works. All these admit that the atonement of

Christ is necessary to justification. The only dispute seems to be in regard to the conditions required of the creature by which he receives the justification purchased by the atonement. Those who believe that simple faith alone, without works, is the only condition required, generally urge the following passages in support of that view : " For if Abraham were justified by works, he hath whereof to glory ; but not before God. For what saith the scripture ? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the man, unto whom God imputeth righteousness without works." (Rom. iv. 2—6.) Those who believe works necessary to justification, quote the following : " What doth it profit, my brethren, though a man say he have faith, and have not works ? Can faith save him ? " " Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works : show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God ; thou doest well : the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead ? Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect ? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the Friend of God. Ye see then how that by works a man is justified and not by faith only. Likewise also was not Rahab, the harlot, justified by works, when she had received the messengers, and had sent them out another way ? For as the body without the spirit is dead, so faith, without works, is dead also."

(James ii. 14—26.) Paul and James seem apparently to contradict each other ; and this has been the cause of differences of opinion in our day : but these apparent contradictions can easily be reconciled, if we take into consideration the two different subjects upon which they were writing. Paul was writing to a people who were inclined to believe in circumcision, and other works of the ancient law which had been done away in Christ. And he shows clearly that circumcision and many of those ancient laws were given in the earlier ages, not to take away past sins, nor to justify those to whom they were given, but for various other purposes ; and that by complying with those works, they did nothing more than what they were indebted to do, and that the reward attached to these acts was " not reckoned of grace, but of debt ;" or in other words, the reward of grace is a forgiveness of past sins ; but the reward of debt is a freedom from the condemnation, not of past sins, but of the sins which would exist in case we refused to pay the debt : for instance, God commanded Abraham to circumcise himself and all the males of his house, not to justify himself or his house of past sins, but for another purpose. When this commandment was given, it brought Abraham under obligations to obey it ; it was a debt he owed to the Lord ; if he paid it, there would be no condemnation arising from disobedience in relation to that particular commandment, and he would have the reward of a clear conscience, so far as the payment of that particular debt was concerned ; but in all this there is no reward of grace manifested in the forgiveness of any sins which may have previously been committed. Therefore as obedience to these particular laws did not bring remission of sins, Paul could with propriety say that Abraham and others were not justified by works, that is, by such works of the law as circumcision, &c., which were given for a very different purpose than that of justification. It was very necessary that Abraham

should do those works, though they were not works intended to bring remission of sins or justification, yet the performance of them would prevent the sin of negligence, and would also bring such blessings as were attached to them by way of promise. But after these laws and circumcision were done away in Christ, then Paul could say, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." If those laws and ordinances which were given to Abraham to perform, were not intended to justify him of his past sins, much less would they justify those who lived after Christ, when they were done away. After Christ, these works given to Abraham to perform, were not considered even as a debt binding upon any: they were works, therefore, that would be sinful to perform. The faith of that man that "worketh not," that is, that does not perform works that are done away, "is counted for righteousness."

But as Abraham was justified by faith, it may not be improper to inquire whether there were any other class of works, connected with his faith, that were of a justifying nature. Paul says, "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: In thee shall all nations be blest."—(Gal. iii. 8.) From this we learn, that the same gospel that was to justify the heathen through faith, and bless all nations, was actually preached to Abraham. Now in the gospel there are certain works to be connected with faith for justification: by these works of the gospel, he manifested his faith and obtained justification; and not by the works of the law, such as circumcision, &c. Paul says, "Faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised:

that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."—(Rom. iv. 9-12.) From these passages we learn, that Abraham was justified before circumcision, consequently the gospel of justification must have been preached to him before that law was given. That there were works connected with the gospel preached to Abraham, is evident from the fact that all the heathen nations who lived in the Apostles' days, could be justified and become his children by walking, as Paul says, "in the steps of that faith of our father Abraham." There were certain steps pertaining to the gospel and faith of Abraham, in which he walked; otherwise he could not have been justified. Whatever works these steps of justification included, the very same were required of the heathen after Christ. These steps of the gospel, since Christ, we have already observed, are Repentance and Baptism, which bring remission of sins and justification, being the results of faith, or, in other words, the steps of faith that Abraham walked in. Therefore, "to him that worketh not" the works of circumcision and other laws that are done away, but performeth the works of the gospel, "his faith is counted for righteousness," the same as Abraham's was, who walked in the steps of the same gospel, and was justified in the same way. This view of the subject perfectly reconciles the teachings of both Paul and James, and shows most clearly that both were correct, when their statements are applied to the two different subjects upon which they were writing.

EDITOR.

(To be continued.)

Printed by S. BOWIE at the Oriental Press—and Edited and published by R. SKELTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

AND
Monthly Visitor.

Behold, the Bridegroom cometh;
Go ye out to meet Him.—Mat. 25—6.

VOL. I.—No. VII.] NOVEMBER, 1854. [PRICE 1 ANNA.

Repentance.

By ORSON PRATT, *one of the Twelve Apostles of the Church of JESUS CHRIST OF LATTER-DAY SAINTS.*

Repentance is one of the conditions granted to fallen man, through which he is made a partaker of the purchased gift and blessings of salvation. Repentance is a sorrow of heart for all past sins committed, and a full confession unto the Lord of the same, connected with a covenant or promise, and a fixed settled determination in the mind, to sin no more. Repentance may be considered under the following four heads:

First.—The evils and sins to be repented of.

Second —The nature of the sorrow connected with true repentance.

Third.—The confession necessary for the penitent.

Fourth.—The promise and determination to sin no more.

We shall examine, *First, The evils and sins to be repented of.* Before any one can repent, he must be convinced of sin. Sin is a transgression of the law. Without a knowledge of the law, a person cannot always discern between good and sinful actions.

The light that is in every man which comes into the world, will enable him, without the aid of the revealed law, to distinguish in some small degree, between good and evil. But there are many evils that could not be known short of the revealed law. The light of conscience will make manifest some of the more glaring evils; but this light becomes greatly obscured by neglect and by constant violation of its teachings, so much so, that persons may become almost or wholly insensible to the dictates of conscience: many actions which were once considered evils, will by constant habit, be considered virtuous; while many practices once considered good, will by tradition and habit be transformed into evils. A heathen entirely unacquainted with the revealed law, would, if he were always to follow the still small voice of conscience, receive more and more light, and be able to discover many important truths, and to distinguish between virtue and vice more clearly than those who are constantly violating the monitor within them. But with all the light that he could glean, independent of revelation, he would be

far from understanding the sinfulness of many actions, and would be entirely ignorant of the nature of others in regard to whether they were sinful or not; and he would also be wholly uninformed in regard to a future judgment and the penalties to be inflicted upon sinners; and without a knowledge of these things he could not repent acceptably as the gospel requires.

It is, therefore, by the revealed law, that we become acquainted with good and evil more fully; and by which we learn that we are accountable beings, and must be judged by the law for our doings, and that the penalty of the law must be executed upon us, if we have transgressed it, in order to satisfy the demands of justice, unless we have complied with the conditions through which mercy have claim upon us, and may deliver us from the justice of the law. Paul says, "I had not known sin but by the law; for I had not known lust except the law had said, thou shall not covet." (Rom. 7—7.)

Without the law, conscience does not teach us that to labour on the Sabbath day is sinful. There is no process of reasoning that will teach a heathen that to labour on the Sabbath is any more sinful, than labour performed on Monday, on Tuesday, or any other day of the week. It is by the revealed law, and not by conscience, that this sin is discovered. Conscience may teach the heathen that to murder is an evil, and human laws may teach them that death shall be the punishment of the murderer. Through fear of the penalties of the law and the evils resulting in this life, they refrain in a great measure from committing this crime; but they have no knowledge of the higher law against murder, nor of the greater penalty which will be inflicted upon the murderer beyond this life; they have no knowledge of a higher Being who will call them to account for that crime. If, therefore, they should repent of murder, it would not be for

the purpose of escapeing the penalty in the next life, nor for the purpose of pleasing God, of whose laws they know nothing, but for the purpose of avoiding the evils resulting in this present world. Such repentance, though good as far as it goes, is not that which the gospel requires; it is not repentance towards God, but it is a repentance towards man, in order to please man, and to avoid the penalty of man's laws.

There are many among the heathen who commit adultery and fornication conscience does not tell them that God is displeased with these evils; indeed, some of them do not consider these to be evils, and have no more remorse of conscience in doing them, than they would have in eating when they were hungry. But when they learn the law of God, they discover that these are great evils, and that the punishments to be inflicted in the next life for these sins, are of the most fearful nature. Without the law, they consider that all is well; but when the law is made known, they find themselves transgressors. As the Apostle Paul says, "Without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." (Rom. 7—8—13.)

Where there is no knowledge of the revealed law of God, sinful actions will not be punished to the same extent, as where the laws and their penalties are known: for the Apostle says, "sin is not imputed when there is no law." (Rom. 5—13.) That is, sin is not imputed to the same extent, and

they are not punished with the same severity, as those who are acquainted with the law.

Hence, the Saviour declares that he who knoweth the master's will and doeth it not, shall be beaten with many stripes; while he that knoweth not, and yet doeth things worthy of punishment, shall be beaten with few stripes. The Apostle also says, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law." (Rom. 2—12.) The heathen, therefore, will perish without law, and be beaten with few stripes, because they obeyed not the light that was in them; but the penalty of the revealed law, will not fully be executed upon them, and it will be more tolerable for them in the day of judgment, than for those who have sinned, having the law, and who are to be judged by the law, and have the sentence of the law executed upon them. Such, without repentance, will suffer eternal torment and everlasting banishment from the presence of God. And they will have weeping, and wailing, and gnashing of teeth. Having learned that man is convicted of sin by the law, let us next endeavour to ascertain what sins the present generation are guilty of, in order to learn whether they have any need to repent. We will, for the present, pass over the sins of the heathens, and enumerate some of the evils existing among Christian nations where they have copies of the revealed law, existing by millions, and where almost every family can read the sacred pages of the same. The Divine law says, "*Thou shalt not kill.*"

Now it is not the individual who murders who *alone* is criminal, but all those who sanction the same. When the saints were murdered in Missouri and Illinois by the marshalled hosts of the wicked, who were urged on by the highest authorities of those States, it is a notable fact that thousands of professed Christians, and many Christian ministers of different denominations, were di-

rectly engaged in those most wicked and horrid murders.

When the great prophet of the Lord was taken unlawfully from his peaceful avocations, and torn from his family, and carried, with a number of others, into the mob camp, and was sentenced to be shot next morning, who was it that sanctioned and urged on these diabolical deeds?

We reply, that among the vast hosts of those who made no profession of religion, there were no less than SEVENTEEN preachers of different orders who were in this council, and most strenuously urged the cold blooded murders of the prophet and his friends, in the presence of their own families upon the public square. Have these preachers, and the thousands of professors of religion who took such an active part in the foul murders of the Saints, been disfellowshipped by their brethren throughout the States? No, they are still, the most of them, retained in the respective Churches to which they belonged. But were those who immediately participated in these bloody persecutions, the only ones guilty? Were there not hundreds of thousands in the United States and other christian nations, who in their hearts sanctioned these things, and who still continue to sanction them? Yea, more, has not, even the general government itself, indirectly sanctioned these wholesale murders and robberies, as has been most clearly manifested by their cold and unfeeling neglect, and their refusal to protect the Saints in the rights of American citizens, while dwelling in those rebellious states? Will the persons who committed these murders and shed the blood of the only prophets which God has sent to the earth for more than a thousand years, be the only ones condemned as murderers in the day of judgment? No. Every person who has in the least sanctioned these things will suffer with the murderers, unless they repent. The Saviour said that the blood of all the prophets which had been shed upon the earth, from the days of

righteous Abel, until the blood of Zacharias, which was shed between the temple and the altar, should be required of that generation. Why? Because they sanctioned the murder of cotemporary prophets. The approbation given to the murder of the prophet Zacharias, and other prophets sent directly to them, was just as wicked as though they had actually killed all the former ones. So likewise, God will require of this nation, and of every individual on the earth, who in the least sanctions the murder of Joseph the prophet, or any of the Saints, the blood of those holy men at their hands; and not only their blood, but the blood of every righteous person that has been shed upon the earth in any age, will be required at the hands of those among this generation who give countenance in their hearts to these wicked deeds. This, therefore, is one among the many sins which hundreds of thousands are guilty of, and of which they must heartily repent, or else the blood of the prophets and the Saints; will ascend up to heaven against them, and in the great day of judgment, they will receive their portion, not only among hypocrites and unbelievers, but among murderers, whose deeds they have sanctioned.

Also, the revealed law says, "*Thou shalt not commit adultery.*" And we are informed that those who do this evil are to be punished with murderers. The Lord says, by the mouth of John the revelator, that "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Now, when we examine the present state of the nations of Christendom what do we find? We find them continually practising these great evils so clearly and expressly forbidden in the law of God. In the city of New York alone, there are about twenty thousand public prostitutes, who procure their living by a constant violation of these

divine laws. In the Cities of Boston, Albany, Philadelphia, Baltimore, New Orleans, and scores of others, that might be named, there are thousands of female prostitutes. Now, these wretched and vile characters are supported by hundreds of thousands of the male population, who daily and hourly commit crimes sufficient to sink the nation to the lowest hell. In ancient times such iniquities brought swift Judgment upon the whole people where they were allowed. For one such crime among the tribe of Benjamin, God commanded the other tribes to go to war with them; and the whole tribe, men, women, and children, were cut off, with the exception of a very few. Does God feel any different towards this sin now, from what he did then? Is he not unchangeable in regard to his abhorrence of sin? If so, what must be his feelings to look down and behold several hundred thousand, adulterers, and adulteresses, and whoremongers in the American nation—a nation that boasts of her moral and Christian institutions, and refinements? How is it, that the heavens can withhold speedy and awful vengeance from the nation? NOTHING but the few honest, sincere, and humble souls among them, prevents an entire overthrow and destruction. When these are gathered out, then will come the day of visitation and of fierce wrath, which has been held in reserve for a long time; then will he quickly wipe away these enormous, wholesale evils with which this choice land has been, for a long period, most fearfully and dreadfully polluted. But this nation is not alone sunk down to the lowest depths of degradation and wickedness: other nations, calling themselves Christians, are equally guilty. In the City of London alone, there are about ninety thousand public female prostitutes, supported by several hundred thousand male prostitutes equally criminal.

In Birmingham, Manchester, Liverpool, Glasgow, Edinburgh, and finally in all the large towns, tens

of thousands get their daily and yearly living by the commission of this great crime. And what renders these evils still more abominable in the sight of God, is that they are constantly taking place in a land of Bibles, where millions of copies of the divine law are circulated in their midst, and where all have an opportunity of informing themselves of the denunciations of heaven against these iniquities.

Again, when we cross over from Christian England to the European nations on the Continent, the scenery is still worse, and too abominable to be named, or even thought of, in regard to the extent and magnitude of these filthy, soul-destroying dens of pollutions. In many of these nations, their own statistics show, that above half the number of infants born are illegitimate. ONLY think of the extent of crime when in one nation, comparatively small, from fifty to a hundred thousand illegitimate children are annually born, which is, as it were, only an index to the still greater amount of crime that does not render itself quite so apparent.

It is almost an astonishment that God should have permitted these nations to practice these great abominations, for so many generations, without utterly destroying them from the earth. And it is also an astonishment that he should condescend to send a prophet with a message to a generation so awfully corrupt and wicked as the present. They are not worthy of prophets, or apostles, or the Book of Mormon, but yet God has sent one of the most glorious messages that ever reached the ears of mortals, to this very generation who are worthy of nothing but judgment: he has done this, not because many of them will receive it, but because he intends to pour out the vials of his wrath upon them; and he knows that the rejection of so great a message will more speedily ripen them for an entire overthrow and utter desolation; that His vineyard may

no more be cumbered with such abominable trash.

God very well knew, that this generation were too far gone in the wicked traditions of their fathers, and sunk too low in the depths of wickedness, to receive a prophet, or hearken unto the voice of inspiration; but he knew that the rejection of prophets, and of the Book of Mormon, would leave them without the least excuse, when he should arise up to destroy and make a full end of wickedness. Perhaps some may say that these great crimes are not approbated by the majority, and therefore the majority should not suffer for the doings of the minority. But we reply, if the majority do not approve them, why do they not put a final stop to crimes of this nature? It is the majority that rule and make the laws of the land. Why, then, do not the majority, through their representatives, make laws for the utter abolishment of these crimes? They have the constitutional right, as well as the power, to make such laws and affix such penalties as shall effectually demolish these criminal connexions. The criminal code of our country pretends to be founded, in a great measure, upon the criminal code contained in the divine oracles. If laws are made against these crimes, why not affix to them the same penalties that the great divine Law Giver has ordained? Death to both the parties is the penalty of the divine law. When this penalty was in force, in ancient times, it was seldom that this crime was committed. Let the majority of the people in the several States and Territories, elect such legislators, as will affix the penalty of the divine law to the laws which they enact against these crimes, and they will soon see a great reformation; and adulteries and criminal connexions will become as rare as murders; every den of pollution throughout the land would be broken up; no female would, at the risk of her life, think of following a practice so criminal and vile; the constant practice of murder would be no more

dangerous than constant prostitution for a living. Such laws, and such only, will prove an effectual remedy against this great crime which has so fearfully and extensively corrupted the nation. If the majority do not make laws to effectually remedy and abolish the crime, then these evils will, in the day of judgment, be answered upon their own heads, and they will be found guilty, for suffering crimes of such magnitude to prevail throughout the country, when it was within their own power to have legislated against them with that severity that would have swept them out of the land. The very fact that the majority do not make such laws, shows most clearly that they are guilty of approving the evil, at least, in others, if not in themselves; therefore, in the sight of the Great Law Giver, they are considered guilty of participating in the same crimes. If the minority would free themselves from the same condemnation, they must repent. But how must they repent? It is not within the power of the minority to elect legislators, therefore, how can they remedy this evil, even if they feel ever so much disposed? We reply, that they can repent of ever having cast a vote for the election of a legislator, that would not promise, before hand, that he would use every exertion to have such laws passed; and they can reform, by not being guilty, for the future, of using their influence and vote for the election of legislators who will not do their duty in this respect. This kind of repentance and reformation will save the majority from the condemnation that rests upon the minority; and without such repentance, the minority, as well as the majority, will be considered, in the great judgment, as being guilty of participating in the same crimes. It was for like reasons, that God visited in judgment, the whole tribe of Benjamin, and nearly extinguished them from the face of the earth. It was not because the whole tribe had been directly guilty of the crime, but because they refused to bring the few that were guilty to justice, therefore God held the majority. Yes, even the whole tribe, with the exception of a very few responsible for the wicked acts of the few individuals; and the same penalty of death that would have been inflicted only upon the few who were immediately guilty, was with equal justice inflicted upon the whole who refused to deliver up the criminals. So likewise, shall it be with this nation unless they do away these abominations that are in their midst: God will denounce them as being equally guilty with those who commit these crimes: and he will inflict upon them the same penalty, that should have been inflicted upon the criminals; and he will cast them down to hell to dwell with such vile and abominable characters, because they did not destroy these crimes from the land.

The people of the United states are far more guilty in this one respect, than the people in other governments, for here it is the people who make the laws, through the legislators of their own choosing, consequently the people are responsible, not only for the laws that are made, but for the neglect to make any laws that ought to be made. But in many other governments the people have no choice in the appointment of their law-givers; and if the law making department make unjust laws, or refuse to make laws for the suppression of crime, the people cannot remedy the evil without revolutionizing their forms of government. In such cases the responsibility rests upon the individuals committing the crime, and upon the law making department who do not by appropriate laws suppress it, and also upon all others who approve the same, or do not protest against it.

The people of Utah are the only ones in this nation who have taken effectual measures, we will not say to *suppress*, for the word is entirely inapplicable to them, but to *prevent* adulteries and criminal connexions between the sexes. The punishment

in that territory, for these crimes, is **DEATH TO BOTH MALE AND FEMALE.** And this law is written on the hearts and printed upon the thoughts of the whole people. Does not this righteous and just law have its desired effect upon them? Yes! it establishes virtue upon a permanent foundation, and deals out justice to the vile seducer, adulterer, and whore-monger, so far as it can be dealt out in this life: it preserves the purity of the morals of the whole population, which is essentially necessary to the peace, happiness, and prosperity of any people, government, or nation. There, no houses of ill fame, or public or private prostitutes, can be found to corrupt society, and pollute the land. There, no arch seducer is permitted to flatter the young and inexperienced female, till he has ruined his victim and left her an out cast from society. There no vile adulterer can creep into families and violate the sacred chastity of the Marriage covenant. What prevents these evils? it is the righteousness of the people, and the righteousness of their laws; it is the love of virtue and the fear of punishment combined. This is the kind of repentance and reformation acceptable in the sight of God; it is to repent, not in word only, but in deed, and in truth, and in the enactment of just and equitable laws; and in the execution of these laws upon the transgressor.

Repentance is not to ascend into a finely cushioned pulpit, and there whine over the wickedness of the people, without taking any effectual means to reform or suppress that wickedness. Repentance does not consist merely in pointing the evil and professing to be very much grieved that it exists, but it consists in refraining from the evil, and pointing out the remedy by which it can be corrected, and applying that remedy, as far as possible, and teaching all others to apply it. Utah is an example; and the virtuous results of her wholesome and just laws

should induce the States and other Territories to follow in the same virtuous track. Let them try it, and we will ensure them a much more wholesome moral atmosphere; and the overflowing floods of prostitution will be assuaged, and the fountain will dry up, and the houses of ill fame will be abolished; and these abominable evils will vanish away; and the American nation will become a virtuous people—an example for all other nations to follow; and God will repent of the evil which he intends to bring upon them; and his hand of Judgment will be lightened, and his chastisement will not be so heavy upon them. But if they repent not, but permit these crimes to continue, the Lord will surely visit them, and will not spare, but will execute all his fierce wrath upon them, until they shall cease to be a nation before him; and they shall know that it is the Lord against whom they have sinned, and before whom their abominations have continually been practised, in defiance of his laws, and of his holy and just indignation.

Among the various evils forbidden by the revealed law, is that of falsehood. God so detests this evil, that He has informed us, that "whosoever loveth or maketh a lie shall have their part in the lake which burneth with fire and brimstone." God is a God of truth and cannot lie without violating the great perfections and attributes of his nature, which if he should do, his power and glory would cease, and other beings who are filled with all the fullness of his attributes, would succeed in his place. But God knowing all things, and loving righteousness and truth with a perfect love, it is impossible for him to violate the great unchangeable principles of his nature. Now, all those who are permitted to dwell in his presence, must love truth as he loves it, and be as stable and unchangeable in truth as He is.

Any who are otherwise, can by no

means be permitted to dwell there, to disturb the peace, happiness and confidence, and truthfulness that reign universally in those purely and heavenly mansions. The devil was a liar from the beginning, and is the father of lies, and all those who are addicted to this evil, are his children, and will dwell with their father, and be miserable, as he is miserable, and partake with him of all the bitterness of hell, and associate with liars, and deceivers, and every evil doer. Besides the lake of fire into which they are cast, they will make an additional hell of their own by their own demonic and malicious passions.

To be Continued.

In the above extract it is clearly shown and pointed out, what true repentance consists of, and how the humble penitent can be cleansed from Sin, through the atonement of the blood of Christ, connected with Faith, Repentance, and Baptism, all of which, are verily essential to Salvation; and must precede a remission of sins. Money will not purchase these gifts through the instrumentality of a priest or lawyer as many suppose, or through the intercession of man or indulgences. Jesus Christ atoned for the original sin of Adam's transgression; which man could not do! But actual sin must be atoned for by the one who commits it; because through the atonement wrought out by the Saviour; power is given unto man to repent, or else God would never have called upon him to do so. The many awful sins also clearly demonstrated of which the Christian Churches so called are guilty of; and their state of rebellion against high heaven in violating God's laws daily; and trample them under feet with the greatest impunity; and nothing short of a universal repentance, will save them from the plagues and wrath to come; or screen them, from the just punishments of the laws of Christ, which they have wilfully broken, Mercy cannot rob justice, or judgment in the least, for each will have its demands. And before there can be any thorough repentance and reformation acceptable in the sight of God; it is highly necessary to go to the fountain head; and thoroughly purge and cast out, every obnoxious material which corrupts the whole. As the laws of God are just and perfect, there is no defect in them, but in the presumptuous administrators of them; who are highly criminal, for neglecting to deal out the rewards and punishments unto men according to their merits.

For this express purpose, did the God of heaven, anoint Kings and Priests, to administer in his kingdom; and to execute righteousness, and judgment, in his name: and they were made highly responsible, for the sins of the people, if they neglected to

carry out those Sacred charges, committed to them.

We must now define the cause of the innumerable sins, of which the whole human race are guilty, or at least Christian nations were we to appeal to the Governor, to know the reason why, he does not put a stop to the many evil vices, and abominations, committed by his subjects, in open violation of the divine laws of God; and thus pollute the land: he would no doubt reply that it does not belong to his commission; but would refer us to the clergy; and if in like manner put to them; they would be ready to exclaim, Alas! it is beyond our power to suppress the evils! This would be a true acknowledgment on their part; but altogether unsatisfactory in answer to the question: for many reasons which we would state had we space to do so. The first is if they are called of God, as was Aaron to administer in the ordinances of God's house; and to be his special messengers, or representatives to preach the laws of righteousness, in every particular; and see that they are carried out minutely, as contained in the old and new testament; why is it they fail to do it? And at the same time, reconcile the neglect of such important duties; and the most solemn obligations which they profess to have received, from the God of heaven, the giver of every good and perfect gift? Secondly, why have they failed, to execute judgment upon the transgressors; and suffer the whole nation to become polluted, thro' the neglect of duty on their part, in suffering the liar and adulterer, to roam at large, without taking any effectual measures to subdue, the gratification of those evil propensities; and corrupt the morals of society; called by the sacred name of the Deity; who hateth sin with a perfect abhorrence and cannot look upon sin, with the least degree of allowance? Thirdly if they cannot subdue unruly members in their several churches; why do they administer that, which ought to be holy, unto the dogs; and to the abominable, when the scriptures strictly forbid it? Our Saviour said "Every branch that beareth not fruit my father taketh away" *Jno. 15—2* "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? *2 Cor. 6. 14.* These two cannot associate together; except the one become subject to the other: for to "Whom ye yield yourselves servants to obey his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. *Rom. 6—16.* If the transgressor is not punished for his misdeeds he takes it for granted that it is no particular sin to do so: and so he goes from a little to much, and finally becomes the prey of the devil, and becomes his captive, well secured in his cunning grasps. While on the other hand; if he was dealt with according to the gospel of Christ, and chastized for his deeds, it would teach him obedience; and produce a Godly fear in his heart, to sin no more and heartily repent, of all his former sins before God, and thus it would be the means of saving many souls from hell.—*To be continued*

Printed by S. BOWIE at the *Oriental Press* — and Edited and published by R. SKELTON.